

(6) 71
---*Rejoice with Trembling.*

A
S E R M O N

P R E A C H E D at

New Broad-Street, London,

O C T O B E R 9, 1746.

Being the Day of

P U B L I C K T H A N K S G I V I N G,

F O R T H E

Suppression of the late U N N A T U R A L
R E B E L L I O N.

By *J O H N A L L E N*, M. D.

L O N D O N:

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A. R. M. O. N.

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Very Respectfully

October 21st

Dear Sir

Permit me to say

Yours truly

Supplication of the

Rev. Mr. M.

By JOHN M. L.

B. O. D. O. N.

Printed by J. W. M. in the

MIDDLESEX

(The City of London)



P S A L M ii. 11. latter Part.

—*Rejoice with Trembling.*

TH E Sense of these Words is too plain to need any Explication ; and with Regard to the Psalm they belong to, it is sufficient for our present Purpose to say, that tho' in its first and primary Sense, it relates to *David*, and expresses his Joy and Triumph in his Advancement to the Throne of *Israel*, notwithstanding the many Obstacles that lay in his Way, and the bitter Spite of his implacable Enemies ; yet whoever looks carefully over the Composure, considers the Grandeur of many of the Expressions, the Account of the Extent of the Kingdom here talked of, that the *King set in the holy Hill of Zion*, should have *the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession*, (Things which *David* never had, and never expected) must needs conclude, that *a greater than David is here* ; and that the Psalm, in its most sublime and highest Sense, is no other than a prophetic Account of that Kingdom of Christ, which would one Day be set up in the World, and triumph over every Opposition that would be

made to it : That, consequently, every Instance in which the Cause and Kingdom of Christ gains any signal Advantage over its Enemies, gives this Prophecy a new Accomplishment ; and we hope it will be fulfilling from Age to Age, till all the Enemies of Christ *shall become his Footstool*.

I have taken my Text out of this prophetic Psalm, because I think it is a *Scripture* that is *THIS DAY fulfilled in our Ears* : Those who are as truly Enemies to Christ, and as much Strangers to the Spirit of the Gospel, as *the Heathens, have lately raged, and the People have imagined* (blessed be the Name of God) *a vain Thing*, and what they have not been able to accomplish. *The Kings of the Earth have set themselves, and the Rulers have took Counsel together against the Lord, and against his Anointed ; Saying, Let us break their Bands in sunder, and let us cast away their Cords from us : But he that sitteth in the Heavens has laughed, the Lord has had them in Derision : His King is set on his holy Hill of Zion, and, we trust, will break them with a Rod of Iron, and dash them in Pieces like a Potter's Vessel*.

And, as the Psalm contains a very lively Description of the *Happiness* of this Day ; so the Words of my Text contain a just Account of the *Duty* we are this Day called to by royal Authority. Of the Propriety of the Use I make of them, you may judge by the Words of the King's Proclamation, which I shall take leave to

to read over to you, not only as it declares the Business we are come about, but as it also breathes a Spirit both of Religion and Liberty, that I am sure will make every Heart here rejoice.

We do (says our gracious Sovereign) most devoutly and thankfully acknowledge the Goodness of Almighty God, who hath afforded us Protection and Assistance, and given Success to our Counsels and Arms in suppressing the late unnatural Rebellion, raised within this Kingdom by wicked and desperate Men, supported by our Enemies abroad, and formed to depose and murder us, subvert the Religion, Laws and Liberties of our Kingdom, and set on the Throne thereof a Popish Pretender, bred up and instructed in *Ramish* Superstition and arbitrary Principles; whereby we and these Kingdoms are delivered from the Calamities of an intestine War, and the publick Peace is restored; And therefore, duly considering, that such great and publick Blessings call for solemn and publick Acknowledgements, We have thought fit by the Advice of our Privy-Council, to issue this our royal Proclamation; hereby appointing and commanding, That a general Thanksgiving to Almighty God, for his Mercies, be observed throughout *England*, &c. *October* 9. And we do strictly charge and command that the said publick Day of Thanksgiving be religiously observed by all our loving Subjects, as they

tender the Favour of Almighty God, and upon Pain of suffering such Punishments as we may justly inflict on all such, as shall contemn or neglect so religious and necessary a Duty.

As I know of no better way to promote the royal Intentions, and *devoutly and thankfully acknowledging the Goodness of Almighty God*, than to *rejoice with trembling*, I shall shew,

- I. What Reasons we have *to rejoice* in our late Deliverance.
- II. What Reasons there are why we should *rejoice with trembling*.
- III. How these mixed Affections of *Joy with trembling*, will operate and express themselves, so as to suit the Design of such a Day as this.

I. I propose to shew, what great Reasons we have *to rejoice* in our late Deliverance.

The Things which God has done for us, are so very great, that we have no need to search very deep for Reasons of rejoicing. These lie so thick and so much on the Surface, that it is a greater Difficulty to *sort* than to *find them*. They crowd so fast upon a thinking Mind, that we hardly know where to begin; and when we have begun, where to make an End. I shall no doubt miss of many which others in their Meditations may fall upon, but I shall
compre-

comprehend all that may rise to my Mind, under the following Heads.

1. One Reason we have to *rejoice* in the late Mercy of God to us, will arise out of the Consideration of what God has delivered us from ; and these are the two greatest and most substantial Mischiefs that human Nature can possibly feel : I mean ARBITRARY POWER and POPERY. There are some among us, who profess to see no Connexion between the Success of the late Rebellion, and the horrible Things now mentioned ; or at least none that is probable, and likely to take any Effect. They pretend to think that the Success of the Rebellion, would only have settled him whom they call the *right Heir* on the Throne ; and then Things would have gone on in their usual Course, and the Protestant Religion and the Liberties of *England*, would be as secure under him, as under *the Powers that now be* ; especially with a little of their usual Care and Watchfulness. If any of this Sort of People are sincere in these Sentiments, (tho' this is what I much suspect, and that the Men who talk in this Strain, will commonly be found, either Papists in Disguise, or Men of no Religion at all ; who only want to riot in the Spoils of a ruined People) but if there are any Protestants and *Englishmen* really in these Sentiments, they are the most imposed on and deluded that ever Men were : They fondly cherish

riſh an Opinion which both Fact and Reason ſhew the extreme Weakneſs of.

The preſent Pretender to the Crown, is on all Hands allowed to be a very warm and zealous Papiſt ; and we may ſuppoſe as much by conſidering where he reſides, and who has all along maintained him : Judge now what Chance we ſhould have for our Religion and Liberties, by only looking back and obſerving what his *ſuppoſed* Father did, and the Danger which he in the Time of his ſhort Reign brought theſe Interests into : None could promiſe more ſolemnly to ſupport the Proteſtant Religion and the Liberties of *England* than he did ; and yet he had not reigned long, before we ſaw Popery coming in upon us like a Flood, and a Power aſſumed by him to diſpenſe with the ſacred and ſalutary Laws of the *English* Conſtitution : So barefaced and bloody did his Deſigns appear, that a great many of thoſe who loved his Perſon and Family, and *afterwards* hated his immortal Succeſſor, roſe up againſt him to reſcue our Religion and Liberties out of his deſtroying Hands : Now as Popery, by the Spirit of which he was acted, is ſtill the ſame, what Reason can there be to think, that the Son would not make the ſame Attempt which his pretended Father did ? eſpecially when we conſider, how whetted we may naturally ſuppoſe him to be againſt that Nation and thoſe Laws, which have kept him ſo long out of his *pretended Right* : But that the innocent

cent must suffer with the guilty, and wise Men with Fools, it were almost a Pity, but those among us, who are inclined to favour his Title, should have a Sample of his Government ; and *feel* what Sort of a King a Person bred up in the Maxims of *France* and *Rome*, would make to a protestant and free People : Experience perhaps might cure them of their Zeal tho' nothing else will : For if the Father *chastised us with Whips*, the Son would *chastise us with Scorpions*.

And common Sense and Reason speaks as loudly against this childish Notion, as Fact and History.

If this Rebellion had succeeded, and a Papist had been fixed on the Throne, under such an one, what Security in the Earth could we have had for our Religion and Liberties ? Such an one would be naturally inclined, nay he is in Conscience, and upon Pain of Damnation obliged to use his utmost Endeavours to extirpate them ; consequently, the more he is a Man of Conscience, so much the worse King must he be to a protestant People, and the more have we to fear from him. Besides, be his Religion what it will, suppose him to be a Papist, or if you will, suppose him to be a Man of no Religion at all, only consider his Dependencies and Obligations : *France* and *Rome* have been his great Supporters all along ; they have paid the main Charges of the late Expedition ; they don't use to labour for nothing : What other then,

then can we suppose to be the Bargain between him and them, but that, if he succeeded, as soon as should be found convenient, he should give up our Liberties to the one, and our Religion to the other.

These Considerations put it beyond all reasonable doubt, that what God has now done for us, is a Deliverance from *arbitrary Power* and *Popery*: And is not this a Reason why we should *rejoice*?

Let us only consider the Dreadfulness of these two Evils.

In our present happy Circumstances, we are governed by Laws to which we all give our Consent by our Representatives; and any of which the Authority of *Parliament* can repeal, if they are found inconvenient or burthensome to the Community; but under an arbitrary Power there is no Law but the King's Will and Pleasure: As our Laws are of our own making, they are designed to guard and secure our Rights and civil Properties; but under a despotic Government you have nothing that you can call your own; but at the royal Pleasure you may be deprived of your Children, your Estates, and every Fruit of your Industry. One often wonders how the Kingdom of *France* is able to furnish such vast Sums of Men and Money, to maintain those unjust and bloody Wars wherein their Kings have, *for their Glory*, from Time to Time engaged: Here you have a delicious Taste of the Fruits of arbitrary

arbitrary Power : Neither the Inclinations or Interests of the poor Victims themselves, are in the least consulted ; but when their Monarch takes a Fancy to send a hundred thousand Men against a Neighbour Nation, that refuses to *bow down that he may go over*, and wants Money to support the Project, 'tis only to 'assess every Province and Parish in such a Quantity of both as he has Occasion for, and his royal Will must be submitted to. If there is any Equity observed, 'tis only in this, that he fleeces them all alike, and does not destroy and impoverish one Part of his Kingdom faster than the other. To something of this kind it must, in Time, have come among us, if God for our Sins had suffered this Rebellion to have succeeded. There would to be sure have been hearty Struggles for Liberty, in a Nation to which Liberty was become constitutional, and where its Principles were so well understood : but, if this accursed Scheme had succeeded, all who would have had the Spirit to stand up for Liberty, must by one means or another have fallen in its Defence, and the rest must have tamely submitted to whatever their lordly Taskmasters would have imposed.

Great Britain is not only the Dwelling-place of sweet Liberty, but the Nurse and Tutor of it for the Advantage of *Europe* : The Nations abroad see the Grandeur and Happiness that results to *England*, from the Residence of Liberty among us ; and are, no doubt, panting

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for that lovely Form among themselves : For this the Kings of the Earth hate us, as giving ill Documents to the Continent ; and especially he of *France*, our near Neighbour and mortal Enemy ; and what must have been the Effect of the Success of this Rebellion. Brought hither by his Assistance, our King would have been but his Viceroy, and our Nation nothing but his Province : He would have modelled our Government by the Maxims of his own ; awed us with his Forces, softened us with his Fashions, and in one way or another have suppress'd every Spark and Breathing of Liberty among us : We should have been doubly Slaves ; Slaves to those who would have been Slaves to him.

Another Consequence of the Success of this Rebellion would have been the Introduction of Popery : In this Nation, at least, Popery and arbitrary Power will always go Hand in Hand, and the one accompany the other : As an Evidence of this, it is worth observing that the Party among us that have favoured the one, have always had a leaning towards the other ; and those who have disliked the one, have ever opposed the other ; well knowing, that in *England*, these are two Things that must stand and fall together ; and in Truth, what are they but the same Thing acting in different Ways ? What is *Popery* but *arbitrary Power* over the Conscience ? And what is *arbitrary Power* but *civil Popery* ? And where they both prevail,
what

what is it but a wicked Bargain between Priests and Princes, to grind the People betwixt them, and to make themselves great at the Price of the Happiness of Mankind?

To give you a Portraiture of Popery, I ought to dip my Pencil in the most black and bloody Colours; it is such a Complication of *stupid Absurdity* and *bellish Cruelty*, as nothing in the World besides can equal: The Religion of *Jesus*, the Religion of the *Gospel*, is a *faithful Saying*, and *worthy of all Acceptation*: Tho' it contains many Things which unassisted Reason could never discover, it contains nothing but what true Reason pronounces, upon the Discovery, worthy of God to reveal, and fit for Man to assent to, and acquiesce in; its Facts are fully attested, its Doctrines credible, its Precepts pure and holy; its Spirit mild and gentle; its Constitution suited to the real Circumstances of human Nature, and its great and ultimate Design evidently to form Mankind by Faith and Holiness, in this World for Felicity, and the full Perfection of their Natures in a future State: Christianity in this its native and original Purity we have and profess, and it is our highest earthly Happiness, that as a People we are allowed so to do: But what had been the Case if Popery had come in upon us? The Use of our Bibles would soon have been forbidden to us, our Temples would have been shut up, and instead of the pure Word and Institutions of the Gospels, we must have

taken the Law from the Mouth of a sorry Priest : All the monstrous Doctrines of that most corrupt Communion must have been believed, all its gross Superstition and Idolatry must have been practised, and all the Fopperies of its Worship attended upon. No Matter how much common Sense recoiled at these Things, no Matter how contrary they appeared to our Understandings instructed out of the Word of God ; common Sense would have been carnal Reasoning ; our Interpretations of the Scripture would have been Heresy ; and instead of arguing with us for our Conviction, Fire and Faggot must have been our Instructors : The Flames of *Smithfield* would have been lighted up again, and this Protestant Kingdom must have been once more such a Field of Blood as it was in the Days of *Popish Queen Mary*. Look over the *English Martyrologies*, read the History of the hellish Inquisition, think of the Massacres of *Paris* and *Ireland* : All these are only the Arts of Popery to support and propagate her Cause : When she has made herself *drunk with the Blood of the Saints and Martyrs of Jesus*, she has thought she has been *doing God good Service* ; she has been but acting in her true Spirit, and agreeably to her professed Principles : Up to these Principles she would have acted here, if this Rebellion had succeeded, and Popery once more got Footing in this Nation : Their Designs have been so often defeated, that had they succeeded

succeeded now, there is Reason to believe that they would have rooted out every Fibre of Protestantism, and of every thing that might give them any Disturbance in their new Acquisition.

2. Another Reason we have for rejoicing in our late Deliverance, is the Consideration of the Manner in which it was wrought out. The Evils we are delivered from, are so great and dreadful, that we have reason to rejoice in our Deliverance, let it come how it would : There is hardly need of any Circumstance to heighten the Relish of our Happiness ; but there are really a great many, which *those who are wise, will consider and observe.*

To whose Negligence it was owing, that the late Rebellion, at first, but as a *Cloud no bigger than a Man's Hand*, was permitted to gather to such a threatening Storm, it becomes not me to say, tho' we hope Time will discover : But the all-wise God overrules all Events for good ; if we had not been in so much Danger, we should not have had such an Opportunity to observe the Footsteps of Providence, nor such a loud Call to rejoice in God's Salvation. All our national Deliverances, from the beginning of the Reformation down to this Day, have had the Finger of God evidently upon them ; but if in any beyond the rest, he has *made bare his Arm*, and distinguished it as a Salvation wrought out by his own Almighty Power, it is in that we are rejoicing in this Day.

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You know the first Attempt of the Rebels was successful : Thro' a Defect *somewhere*, they had the Victory at *Preston-Pans* ; and you remember how the News of this shocked and sunk our Spirits here ; what hindered their pushing that Advantage further ? Why did they stay loitering so long in *Edinburgh*, and not rush immediately into the Heart of *England*, (as they did afterwards when it was too late) especially, as thro' the necessary and most useful Absence of the King in *Hanover*, and of our Forces in *Flanders*, the Kingdom was in a manner naked and defenceless ? I suppose they have since heartily regretted this Conduct, as a Piece of bad Policy, and I am sure we have reason to adore the divine Providence, that caused this Infatuation, and *turned their Counsels into Foolishness*.

Another Circumstance concurring to our Deliverance was the sudden waisting over of the *British* Forces from *Flanders*, to stop the Progress of the Rebellion : They were here almost as soon as it was publickly known they were sent for. The Winds in their Courses fought for us, nay they went out of their Courses to favour our Cause : For the knowing in these things have observed that the Winds continued in the Quarter that favoured the bringing over our Troops, for a Month together ; a Thing, they tell us, very unusual at that Time of the Year.

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The Rebels had a Sort of second Victory ; I mean at *Falkirk* ; why did they improve that no better ? Does Victory use to break an Army's Spirits ? And yet I remember it was the Expression of a wise and learned Man (in a Letter wrote near the Time and Place of that Action) that the Victory which the Rebels got at *Falkirk* truly broke their Spirits *.

Was it not an Instance of vast Infatuation, that they did not dispute with us the Passage of the *S P E Y* ? but, neglecting that evident Advantage, they would chuse to fight us on even Ground, and upon equal Terms ? What made the *very Name* of our brave young Prince such a Terror to them, that they fled before *it* ? I am afraid it will puzzle Politicks, and all the Maxims of human Prudence, to account for a great many Things, which our Eyes have lately seen ; and that some of the greatest Infidels among us must be obliged to interest him in these Matters, who has *Power over the Spirits of Men, and having the Hearts of all Men in his Hands, turns them as the Rivers of Waters.*

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* The Person meant, is the late learned Professor *Hutchison* ; who having asserted the above-mentioned seeming Paradox, accounts for it in the manner following. Whatever Faults (says he) were on our side, they lost four times as many as we did ; and they found that three Regiments stood the whole Force of their Clans, and repelled them, who, they thought, could break thro' any Lines of Foot. They lost too near 400 Men in vain Attempts upon *Stirling-Castle* : By this and their Victory, they certainly lost near 1200 Men, and several Hundreds by Desertion.

The Compleatness of the Victory obtained at *Culloden*, is another Circumstance in our Deliverance, that give us Reason to rejoice. The Rebels *might* have been routed there, and yet have collected their Forces again, and soon have been ready for another Battle ; but God so inspired our Army under the Eye, Example and Command of their royal General, that the Rebels had an entire and total Defeat. The few that were left unslain and untaken, have been forced to skulk in Corners, and shelter themselves under the Protection of their native inaccessible Mountains ; and all their Prospect of annoying us, at least for this Time, is gone.

To the Compleatness of the Victory, I shall only add the Cheapness of it : Tho' their Numbers, by all Accounts, exceeded ours, how inconsiderable was the Loss on our side ? I believe History can hardly produce a Victory, and a Slaughter so great, with so little Loss on the side of the Conquerors. 'Tis true, one Life of a *free Briton*, is worth a thousand of *theirs*, but in a mere *military* Computation our Loss was as nothing.

I shall close this Head with observing, what vast Things depended on the Event of that Day : Our all was really at Stake in the Field of *Culloden*. Had they conquered there, besides the bloody Order that was issued out to give no Quarter, the Execution of which would have been the Murder of a royal Army,
who

who can tell what the End would have been ? I tremble but to think of it. Our Spirits would have been quite broken ; two Disappointments had sunk them low enough before ; 'tis highly probable, their Friends and Abettors thro' the Nation, would directly have raised Insurrections ; we know, in some Places, they were only waiting for a Victory there, as their Signal for rising : Flushed with their Successes, the Rebels would have poured, Sword in Hand, into *England* ; and, very likely, by this Time, we should have seen the whole Land a Scene of Blood and Desolation.

3. The Consideration of the happy Consequences of our late Deliverance, furnishes another Reason for our rejoicing to-day. Tho' we are, to be sure, the happiest Nation on Earth, and ought to think so, if there had been no such Disturbance, as we have lately seen, to make us sensible of it ; yet we partake of the common Imperfection of human Nature, never to be so apprized of the Value of any Blessing, as when we have found ourselves likely to lose it : What abundant Reason then have we to prize and rejoice in this Salvation, that revives in some Measure our sinking and decaying Trade, restores our domestic Peace, gives Rest to our Nights, and frees us from the sad and fearful Apprehensions we were under, when the Sons of Violence had rushed into the Heart of the Kingdom, and were threatening this Capital : Let us recall, my
D Friends,

Friends, the Days and Nights of Fear and Terror, we had this Time twelve Months, for our Religion and Properties, our Wives, Husbands and Children, and every thing that was dear to us in this World ; and let these be the Measure of our Joy to-day. Just so much Apprehension and Terror as you had Reason for then, just so much Joy you have Reason for now.

The Scenes of Providence, in this last Year, have been Scenes of great Instruction, if we will open our Minds to the Discipline of them : Our *Danger* has been as admonishing as our *Deliverance* ; and (like a Storm that purifies the Air, and makes the Trees by being shook by it bear better) may have its Benefits. The Storm has been terrible, but now it is happily over ; let us see if we cannot gather up even some Wrecks of it that may be useful.

The Dread which by some has been formerly expressed of a Popish Pretender, I have observed to have been laughed at by others as a Phantom ; and laughed at by those who knew it was no Phantom : To lull us asleep, while the Tares were sowing, we have been faced down, that we were in no Danger from that Quarter ; but surely what we have lately seen, will ever after this excite our Caution and Watchfulness.

We had lost a great deal of the ancient *English* Sense of the Malignity of the Popish Superstition : Our People in general considered
Popery

Popery as some bad Thing, but knew not sufficiently what Reason there was for very terrible Apprehensions of it : The Danger we have been in of its overrunning us, the bitter Taste we have had of its Spirit, has led us to enquire more carefully into its Nature and genuine Principles ; and I hope the Effect is such a Detestation of Popery, as will not wear out in one Age.

The bad and even licentious Use that had been made of a good Thing, I mean the Liberty of the Press and Conversation, had alienated the Minds of some superficial Thinkers from the royal Family ; many base and contemptuous Things have been vented, even to the not sparing Majesty itself ; but surely the way God has taken to save us, by the direct Instrumentality of the Duke ; suffering us to be repeatedly disappointed till he drew his Sword, and causing Victory immediately to follow wherever he came, must stop the Mouth of Calumny, and will for ever conciliate the highest Veneration and Esteem of that Family, one young Hero of which, inspired with the martial Spirit of his royal Father, and assisted by the God of Battles, *in one Hour*, and by *one great Stroke*, saved this Nation from Ruin. If ever we should grow cool and indifferent to such a Family, we deserve to be forsaken both of God and Man ; and I am sure, the same Consideration that obliges us to honour and love this Family, obliges us to despise the Pre-

tender and his: Had the poor Wretch, who was at the Head of this Expedition, tho' he called himself a *Prince*, had the Spirit of a *Man*, he would never, in the Day of Battle, have lurked in the Rear of his own Troops, fled on the very first Signal of a Retreat, and left his Friends to the Fury of the Sword, or the Justice of the Scaffold or Gallows; he had *more* to get than our noble and valiant Duke, and *less* to lose than many that ventured their Lives on his side; and if he had been a Man of any Courage or Honour, he would have taken the Fate of those whom he had deluded into his Interest, and spilt the last Drop of his Blood at least in his own Cause; but it is a base and coward Family; he acted now the very same thing which his Father did above thirty Years ago, and they have all discovered a Spirit, for which they ought to *stink in the Nostrils of all Europe*, of their *Friends* as well as their *Enemies*.

The Animosities and Divisions that have been of late Years among us, the unreasonable Complaints that have been made of every Measure of his Majesty's Administration indiscriminately, were some of the Things that encouraged and brought this Rebellion on; and the Enemies of our Country joined with and fomented them, with a view that they might have this Effect: The Pretender has nakedly told us, that, by our own Accounts, he found we were quite uneasy and dissatisfied,
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and he (good Man) only came to redress our *ſad Grievances*, and, of a ruined and miserable, to make us a happy People. I hope the Danger we have been in, will teach us more Modesty and Wiſdom, and contribute to damp that libertine Spirit, which was one of the Things by which the Pretender profeſſes himſelf to have been invited hither. The Enemies of our Country will ſoon renew their old Arts, but let every *Engliſhman* beware of being ſeduced by them.

Once more ; The virulent Uſage his Ma-
jeſty has ſometimes met with, one may na-
turally ſuppoſe (judging of what paſſes in an-
other's Breſt by what one feels in one's own)
to have produced in his royal Mind ſome Suſ-
picions of the Zeal and Affection of his People
to his Perſon and Government ; and, knowing
the Uprightneſs of his own Heart and Deſigns,
every thing of this kind muſt be very irkſome
and grievous to him ; but the Circumſtances
we have lately been under have had this double
good Uſe, to ſhew the Loyalty and Zeal of the
People towards their King, and the truly pa-
ternal Regard of our King to his People ; and,
in ſhort, to prove that both King and People
loved each other better than, perhaps, before
either thought the other did : To the ever-
laſting Mortification of the Enemies of both,
ſuch a Spirit of Zeal and Unanimity has ap-
peared in the People, for the Support of his
Majeſty's Perſon and Government, as hardly
any

any Age can equal; and it has been returned on his side with equal Ardour of Affection, in that fatherly Assurance he has given us from the Throne, that the *Loyalty and Zeal of his People*, on the late Occasion, *shall never be forgotten by him.*

4. The last Reason for rejoicing in our late Deliverance which I shall mention, is the Unworthiness of the People for whom it was wrought out. The greater our Unworthiness, the more is the Goodness of God magnified in our Salvation, and the louder the Call we have for rejoicing. The Favour God has shewn us, is not *for the sake of our Righteousness and the Uprightness* of our Hands, but that his Goodness might win upon our Gratitude, and lead us to Repentance, or else with a Design of preserving Religion and Liberty in these Nations to the next Age, who may make a better Improvement of both.

When Rebellion made its Appearance among us, observing Men saw many *natural* and *moral* Prognosticks of its Success, and some *judicial* ones: Our Divisions had alienated our Hearts from one another, and so inflamed the Minds of some, that in their Fury they were ready to join with any Faction, that would give them a Prospect of shewing their Resentment, and crushing their Enemies: Our Luxury, Love of Pleasure, and excessive Expence to support it, had enervated the Minds of *some*, and made them very unfit to encounter the
hardy

hardy Creatures who were coming up against us; had ruined the Fortunes of *others*, and made them ready to join with any, the most desperate, Scheme, in which they might possibly retrieve and repair them; and among such as these Rebellion knew it should find a many Friends and Supporters: Our too visible Indifference to all Religion gave our Enemies a strong Presumption, that we would venture very little for that we made Profession of, and that we would be easy to admit Popery or any thing: And I cannot but say, that it is *providentially* happy that our Religion and civil Rights were struck at in the same Blow; but for the settled Connexion there is between these two, and that in this Nation they must live and die together, poor, I am afraid, is the Stand that many among us would have made; supposing his civil Property secure, what does the Man, who has no Sense of Religion on his Heart, care which Profession is uppermost? Besides these *natural* and *moral* Prognosticks of Danger, there was this judicial one; If there is a God that *judgeth in the Earth as well as in the Heavens*, and he has that Jealousy for his Name and Honour, which are essential to his Nature, his permitting our Enemies to come out against us, and to obtain the Success they did, was an awful Token, and obliged us to fear that he designed them as the *Rod of his Anger* and the *Staff of his Indignation* against a profane, impenitent and hypocritical

critical Nation : He has not proceeded to deserved Extremities, but in the *midst of Judgment* he has remembered *Mercy* : If any thing can be a Reason for our rejoicing, it is this, that God has saved us when we had merited Destruction, and were well nigh ripe for it.

And this naturally leads my Thoughts to the

II^d Head of my Discourse, which was to shew, what Reason we have with our Joy to mix *Trembling*.

I would by no means cast a Cloud over the Glory of this Day. As it is a Day of Joy, *that* shall continue its distinguishing Characteristic ; but as a Day of Thanksgiving to Almighty God, a great deal of Seriousness becomes it too : Our Affections of every kind are apt to run into Extremes, and that of Joy as readily as any of the rest ; many Things may be thought of that without extinguishing our Joy will make it temperate and sober, and I think such a Mixture makes the best Incense that can be offered up to God on this Occasion.

And at the same time that we *rejoice*, have we not reason to do it with *Trembling* ? When we consider,

1. How many valuable Lives have been lost, and how much Blood has been spilt to obtain this Deliverance for us ; a Prince has ventured his, *Nobles, Gentlemen, and Saints* have shed theirs, to enable us to rejoice this
Day :

Day: Do but think of the Tears of those whom this Rebellion has made Widows and Orphans, and if you have any Touches of Nature and Humanity, you will *rejoice with Trembling*.

2. Consider that *all* Danger from our Enemies may not yet be over: The present Scheme has indeed miscarried, and we may consider the Rebellion as extinguished: But *Rome* is restless and implacable, and we don't know how soon another may be formed to give us Disturbance again: Many of the Desperadoes are got back to their Employers; we can't be sure the Pretender's Son is *no more*; or if he is, there is another: Men of desperate Morals and Fortunes will push at any thing; they may flatter themselves, or their Masters, that having seen the Errors they committed in this Attempt, they shall avoid them in the next; *France* is still our open and avowed Enemy, and he that has been the Tool of their Policy *once*, may be so a *second time*.

3. Consider the dark State of Affairs at this Time on the Continent; that almost all *Flanders* is in the Hands of the *French*; some of our Allies are weak, others *have been* indolent, and afraid to move a Hand against those whom they have reason always to distrust and hate: When there is a Power which no Faith of solemn Treaties can bind, which no Miseries

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of

of its Inhabitants, no Loss of its Armies can discourage; which seems determined to be *every Thing* in *Europe* or *Nothing*; any Success against such a Power is Matter of *rejoicing*, but we can have *none*, but what obliges us to mix *Trembling* with it.

4. Tho' we are out of *the Hands of Men*, with regard to our late Disturbances, we are still in *the Hands of God*, I mean by the Revival and Raging afresh of the Distemper among the Cattle. We don't know how far this may spread, and whether it may not forbode a Famine or a Pestilence among the Human Kind.

5. Above all, we have reason to *rejoice* with *Trembling*, lest all our Mercies should do us no good, and when we have sung God's Praises, we should forget his Works: This ought to be our Dread, lest all that we have feared, felt and seen, and all God's Dispensations towards us, either in the way of Affliction or Mercy, should make no advantageous Change in the moral and religious State of the Nation: While under Apprehensions and Fears many, like *Ahab*, *fasted*, *put on Sackcloth* and *went softly*; but what if it should be found that the Nation returns to its old Courses again? what if the same Vices should walk bare-faced that did before, and Men act as if they had renewed the Lease for living in the old Haunts of Impurity, Lust and Debauchery, nay, and as if
they

they thought they *were delivered to commit Abominations?* Any Prospect, and especially any Appearance of these Things, obliges us to *rejoice with Trembling*; as such Things would be the most open Defiance of God's Almighty Power, the most shameful Ingratitude to his Goodness, and what may justly provoke him to renew his Visitations of Anger, and to bring Calamities upon us that shall have no End, but with our utter Destruction, and blotting out our Name from under Heaven.

III. I am, lastly, to shew how the mixed Affection of *Joy with Trembling* will operate and express themselves to suit the Design of such a Day as this. Care must be taken that the Mixture be made with such a Proportion of each as becomes the Occasion, that the Joy does not overpower the Trembling, nor the Trembling the Joy; and with this just and happy Temperature, our Joy will be active without Levity, and chearful without Noise; and our Trembling, at the same time that it is sedate and grave, will have no Tincture of Melancholy and Dejection: Our Hopes and Dependence on God for what is yet wanting, to make us quiet, easy and safe, will be encouraged, and, at the same time, there will be due Care not to forfeit what God has restored to us the quiet and peaceable Possession

of: By a warmer Zeal and Affection to the best of Kings, we shall do our endeavour to soften the Cares of Royalty, and make the Crown quite easy on the Head of him that wears it: The Rescue of our Liberties from the Danger they have been in, will make us prize them more, and, at the same time, afraid of tampering with the best Constitution in the World, and turning Liberty into Licentiousness. Having lately had occasion to see what a cruel Thing Popery is, we shall have the warmest Detestation of it, and never more, by biting and devouring, censuring and unchristianizing each other, for using that Liberty of private Judgment, which was the Basis, and is the Glory of the Reformation, give occasion to Papists to smile at observing how dextrous we are at their Game. If any thing should unite Protestants, it is the common Danger we have been in from a Power that, without sorting us into Parties, would have crushed and destroyed us altogether: Above all, it will be our Care to adorn the Religion we profess with a suitable Temper and Conversation; that the Papists may not be able to retort upon us with so much Severity, and too much Justice, that all the boasted Purity of our Doctrine and Worship has contributed nothing to a greater Sanctity of Life and Reformation of our Manners. In a word, being delivered from the Hands of our Enemies, we shall serve God without Fear
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in Holiness and Righteousness before him all
the Days of our Lives.

That this may be the Effect of the late
Deliverance, on the Nation in general, and
more especially on each of us, God of his
infinite Mercy grant, through Jesus Christ,
Amen.

F I N I S.

E R R A T U M.

Page 11, Line ult. for *Gospels* read *Gospel*.